





## BIBLE CLASSES.

An able communication on the subject of Bible Classes has recently appeared in the *Portland Mirror*, from the pen of Rev. Asa Cummings of North Yarmouth. Its length indicates us to present only the introduction and an abstract of the arguments:

At the meeting of the Cumberland Conference of churches in January last, an interesting discussion was commenced on the duty of Christians to use their influence to extend the benefits of Bible class instruction. The discussion was necessarily broken off through want of time, and the subject referred to a Committee for further consideration, who were to publish in the *Christian Mirror*, the result of their researches in the form of a circular to the churches.

It did not probably at the time occur to the Conference, that the ground prescribed to their Committee, had been already pre-occupied. A Committee of the *Pastoral Association* in Massachusetts had previously given the subject a thorough investigation, and prepared a full and lengthened report, which was published in the *Boston Recorder and Telegraph*, and subsequently in the *Christian Mirror*. The same report has been issued in the form of a tract, and extensively circulated; so that our churches are already in possession of a complete history of Bible classes, as they existed a year ago; of the more common methods of conducting them; and of the happy consequences, which have flowed from their establishment.

The Committee, therefore, in their present address, are precluded the necessity, as well as the ability, of imparting much new information on the general subject. The little which has grown out of their own experience, or from the few detached facts, which have appeared in periodical publications, since the issuing of the Report just mentioned, will be incorporated with their remarks. By the circumstances of the case, they seem to be confined chiefly, to the single object of exciting both their ministerial and lay brethren to engage immediately and zealously in this work of love, which promises so much for the temporal and eternal well being of the most interesting portion of the community. And they would begin with earnestly requesting their readers to refresh their minds with the contents of the report, which has already been published, and which may be found in the last three numbers of the third volume of the *Christian Mirror*, bearing the dates of July 29, Aug. 5, & 12 respectively.

By a recurrence to that report, it will be seen that Walburn's "Reference Testament" and "Bible Class Text Book" are extensively used by the Bible Classes in New England. These works are the productions not of a retired speculator, who frames plans and theories in his closet, but of a plain practical man, who was among the foremost and continues among the most persevering, in this department of religious instruction. They had been tried in practice before they assumed the form of a system—and are the result of actual experience; hence their happy adaptation to this object, and the success, which has attended the use of them. A very suitable book for the same purpose has recently been published in this State, entitled "The History of Christ." This is a harmony of the Gospels, in which all the facts and instructions to be found in the four Evangelists, relating to the same matters, are brought together in one continued narration. The work is divided into sections with appropriate questions annexed to each.

On the part of ministers the committee can anticipate only one objection to the establishment of Bible classes, viz. the multiplicity and variety of their labors. The fact, that a minister's employments, at the present day, are accumulated and arduous, must be admitted. But next to the regular religious exercises of the Sabbath, there is no labor, with which it would not be better to dispense than this. There is none to which the beneficial results bear so great a proportion. There is none, with the exception mentioned, which turns to so good account. By this the objects of the Christian ministry are more effectually promoted, than by any other of a minister's week day labors. An appeal to facts, well substantiated and made public, will furnish convincing proof of the truth of these assertions. The system is such, that these results might have almost been presumed on before the experiment was made. It is more than probable, that it bears some of the features of that pursued by our Great Teacher. Numerous motives for engaging in this good work might be added, some of which will be felt more especially by ministers, and others in common with them by all consistent zealous Christians.

1. It is adapted to enhance a minister's gifts and qualifications, and to facilitate his other labors.—How many discourses, particularly of young preachers, are like sounding brass and tinkling cymbals, through want of simplicity and adaptation to the capacities and circumstances of the audience. But Bible class exercises will make him acquainted with their different capacities, habits of thinking, the difficulties and obstacles, which prevent the reception and influence of truth, and of course, the best ways of presenting it to the mind.

2. The instruction of a Bible class promotes the intercourse between a minister and his flock, and greatly strengthens their mutual attachment.

3. This system of instruction promotes the union and strength of a religious society, and indirectly provides for the future support of the Gospel. Those youth, who have enjoyed the benefits of Bible class instruction, will be most likely to value all those institutions which the Bible authorizes. They will reverence the Sabbath and the Sanctuary of God—they will not be likely to desert that pastor, of whose fidelity and affection they have so frequently been witnesses, and whose prayers for their usefulness, respectability and final happiness, have so often been presented, in their hearing, before the throne of grace.

4. In the instruction of a Bible class, there are opportunities to reprove sin in the most unexceptionable and delicate, and at the same time effectual manner.

5. The Bible class affords a fair opportunity to give needful instruction on subjects which few would think profitable to discuss before a promiscuous assembly on the Sabbath.

6. In addition to these religious advantages, it is one of the best systems for improving the mind, which has ever been instituted.

7. A Bible class is the best Seminary for preparing youth to become Sabbath School teachers. The qualifications, which they acquire here, are precisely those which are wanted. There are but few towns, in which there are not needed from twenty to one hundred instructors for Sabbath Schools. This consideration gives an importance to Bible classes—an importance which it is impossible to estimate. When a competent number of teachers shall have been raised up and qualified in these institutions, there is reason to believe that Sabbath schools will become nurseries for the church, to a degree of which the world has yet had no experience.

8. Bible class instruction sometimes develops talents capable of being employed to advantage in the service of the church. If this system should generally prevail, it is believed that youth will be found, competent to the performance of any service, for which they are needed. Probably every minister who has made a fair experiment at it, has sometimes been agreeably surprised at the acuteness, penetration and research, manifested by some of his pupils. And where writing

makes a part of the exercises, as it does in many places, and probably the majority of Bible classes, there have been discovered originality & strength of mind, as gratifying as they were unexpected.

9. Members of Bible classes when converted, make better Christians, than such as are comparatively ignorant of divine truth.

They therefore, [the committee] intreat ministers, who have not already engaged in the work, to call their youthful charge around them without delay. They intreat youth to go in companies to their reluctant minister, if such he be, and with their Bible in their hands, pray him to teach them. If the minister is willing and the youth are not, they intreat parents to interpose all their powers of persuasion to overcome their opposition or indifference; and if they fail, to go themselves, and try what may be the influence of example.

## RELIGIOUS INTELLIGENCE.

## EVANGELICAL OPERATIONS IN EUROPE.

A Letter dated "Glasgow, October 4, 1825," has been received by the Society of Inquiry on Missions, in Princeton Seminary, and published in the *Philadelphia*. We select from it a few interesting facts:—

"During the past year, we are happy to inform you, that the Church of Scotland, both by an act of the General Assembly, and by the personal zeal and activity of her ministers, has shown a warmer and more decided interest in the spiritual concerns of her own people at home, as well as in the souls of our brethren abroad. We are happy to see this, as she has long stood aloof, & as a Church, taken comparatively little interest in the extension of the Redeemer's kingdom.

"For the amelioration of the Highlands, all classes of Christians, both Churchmen and Dissenters, have united, and of late years made great exertions. The Highland Missionary Society has a number of Missionaries who are constantly labouring amongst them in word and doctrine. There are also a number of preachers in connexion with the United Associate Synod, who are engaged in this good work, and who successfully visit those places that are destitute of the means of grace, both on the main land, and amongst the islands. The School Society, also, which has for its object the moral and religious improvement of our Highland youth, is we are happy to state, succeeding beyond expectation. They have at present, not fewer than one hundred and twenty school stations, in different parts of the Highlands.

"The Glasgow Missionary Society, who have chosen for the scene of their operations the benighted regions of South Africa, have, by the Divine blessing, been enabled to plant a church amongst the Caffres. They have already sent out three missionaries, and have it in prospect to send out other two in the ensuing spring. In our last, we mentioned that the missionaries had fifteen adults under a course of instruction, as candidates for admission into the church. We are happy to state, that there are at present twenty-one, who have openly embraced the Gospel, and who are candidates for baptism.

"The Scottish Missionary Society, who have, for a period of twenty years and upwards, directed their efforts chiefly to Russian Tartary, have been at length under the painful necessity of withdrawing their missionaries from all their stations in that part of the world, except one. The aspect of things in Russia, had, for some time, been so dark and gloomy, that strong doubts were entertained by the Directors, of the propriety of continuing any longer to cultivate a field so barren and unpromising. Various events have since confirmed them in their determination; and they have accordingly withdrawn their missionaries from the Crimea and Astrachan.

"In the sister island, we are happy to inform you, that, through the medium of the Irish Evangelical Society, and of other kindred institutions, the good seed of the word is beginning to take deep root in the hearts of those who have long been the dupes of a deceived and deceiving priesthood. The strong holds of popish ignorance and prejudice are gradually becoming weaker; for, 'the weapons of our warfare are mighty through God.' Beside the numerous Protestant churches connected with the Synod of Ulster, and the Associate Synod, the Irish Evangelical Society has 25 missionaries itinerating in the different provinces.

"In England, also, the good work is making progress. While she has so nobly distinguished herself in the diffusion of the Gospel abroad, she has not been unmindful of her own countrymen at home. The Home Missionary Society deserves the praise, and should occupy a prominent place in the prayers of every devout Christian. By the exertions of this Society alone, not fewer than 100,000 souls have an opportunity of attending the means of grace, who would otherwise be destitute of them; & 15,000 of them avail themselves of this privilege. They have, in different parts of England, 24 missionaries constantly employed in preaching the Gospel.

"The London Missionary Society still carries on its gigantic operations, with increasing zeal and unwearied diligence. They have at present, engaged in the missionary work, in different parts of the world, not fewer than 89 missionaries, exclusive of native teachers. In the islands of the South Sea they have 16 missionaries, in China and Japan, 9; in the East Indies, 20; in Russia, 4; in Greece, 1; in Malta, 1; in Africa and the Cape Colony, 15; in the African Islands, 4; beyond the Cape, 4; and in the West Indies, 4.—They have at present in the Seminary at Gosport, 19 students as Missionary candidates; & as a proof that the other nations of Europe are catching the Missionary spirit, two of the above mentioned 19 are foreigners, one a Frenchman, the other a Spaniard.

"The Missionary Society of Switzerland has a Seminary connected with it, in which 24 students are at present looking forward to Missionary labour."

*London Merchant Seamen's Bible Society.*—At the eighth anniversary of this Association, in April last, Lord Exmouth, of the navy, presided, and spoke in favor of the object for which it had been established. In reply to an objection, frequently urged, that when a sailor became religious, he was unfitted for the performance of his duty, this experienced officer stated that from his long connexion with the navy of Great Britain, he would fearlessly assert that the best and most honest men were those who were most religiously inclined.

The utility of such institutions as that which now called them together, was evinced by the progressive improvement which had taken place during the last few years, in the habits of sailors.

The Society's Report stated that the number of Bibles and Testaments sold or distributed during the past, considerably exceeded that of preceding years, and that sailors were more willing to receive the scriptures than they had formerly been. The total number issued by the Society since its formation was stated to be, Bibles 10,430, and Testaments 11,360, being nearly five times greater than had been expected.

On the motion for adopting the report, Capt. Parry, the distinguished Arctic Navigator, made an address which was received with enthusiasm. In the difficult enterprise in which he had lately been employed, he said he always found those who had the fear of God before them to be the bravest and best men. During the long and dreary winter which he had passed in the northern regions, schools were established on board the ships, and

the system of education was not confined merely to instruction in reading and writing, but to the religious improvement of the men; and its salutary effects were observable in their conduct whenever occasion presented. The gallant captain solemnly protested, that wherever any enterprise of difficulty was to be attempted, he had always selected men who were remarkable for their attention to religious duties, and in no one instance had he occasion to doubt their courage or their perseverance. Were he to be employed in a similar undertaking again, he would, if possible, have no man on the expedition that had not a proper feeling of religion. *Rel. Chronicle.*

## DIOCESS OF INDIA.

The Bishop of Calcutta was engaged, from the middle of 1824 up to the latest dates, in a visitation of the vast Diocese committed to his care. The *Bombay Courier* of the 16th of July, thus speaks in reference to his Lordship:—"It is now more than twelve months since Bishop Heber left Calcutta; and though he has since been constantly engaged in personally visiting the principal stations under that Presidency and Bombay, he can scarcely be said to have as yet visited half of his immense diocese; for in addition to the Company's Territories, we learn that the Archbishop of New South Wales, and twenty-five Chaplains in that increasing Colony, have lately been placed under his superintendence as Bishop."

*Episcopal Mission to South America.*—At the recent annual meeting of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in Philadelphia, a committee was appointed to ascertain a suitable place for the labours of a missionary in South America.

About \$2,000 have been expended by the Society the year past in aid of missions in Michigan, Missouri, and other parts of the western states.

## CUMBERLAND CONFERENCE OF CHURCHES.

This body met in Minot, Me. on the 13th inst. at the hour appointed. Most of the Churches connected with the Conference were represented.

On Tuesday afternoon, at 4 o'clock, a sermon was preached by the Rev. B. Tappan, from 2 Chron. 15: 2. "The Lord is with you while ye be with him." At 10 o'clock, what are generally regarded as the principal religious exercises of the meeting commenced. For sometime previous, the spacious place of worship, (centred meeting-house in Minot) was literally crowded with the assembling multitude, whom the interest of the occasion had called together, anxious to "stand within the gates of Jerusalem, whither the tribes go up, even the tribes of the Lord."

The Rev. A. Smith opened the meeting with invocation and reading the scriptures. An appropriate anthem followed. The "great congregation" then united in a fervent address to the throne of grace led by Rev. Mr. Hobart. A general account of the existing state of religion in the county, with appropriate exhortations, was given by Rev. Mr. Mead, Bowdoin College, it appeared, had been visited with a partial refreshing from the presence of the Lord, and was commended to the prayers of God's people. N. Gloucester continues to enjoy the special operations of the Holy Spirit, and some other places are favored in a less degree. The operations of the Holy Spirit in the place of meeting had been signal and glorious.

Rev. Mr. Douglas, delegate from the Oxford Conference, gave some account of the state of religion in Oxford County. He represented it as generally low, and calling for the lamentations and prayers of Zion's friends. The principal exception to the general statement, was to be found in the town of Norway, in which Rev. H. A. Merrill, who has been laboring in that place, gave a particular account. A revival is in progress, the seriousness pretty general—ten of a Bible class recently instituted, had professed a hope in Christ.

Rev. Mr. Tappan, from Kennebec, feelingly alluded to the triumphs of divine grace, which were witnessed in that county a year or two since, contrasted with the present low state of religion in a great part of it. In the town of Clinton, there have been some conversions and two of the many destitute churches have been supplied with pastors. Diligent inquiry had disclosed the fact, that several hundreds of families were destitute of the Bible. The duty of exercising mutual sympathy and prayer, in members of Christ's mystical body, occupying different and distant portions of the vineyard, was affecting enforced, concluding with some valuable cautions, and advice to those who are now enjoying a revival of religion.

The delegate from Somerset, Rev. Mr. Holt, stated the number of Congregational Churches in that country to be fifteen.—Congregational ministers, four. Attempts have been made to obscure the effulgence of the Sun of Righteousness, and darken the glory of the gospel. These attempts God has over-ruled for the enlargement of his church and the conversion of sinners. In almost every town there are some hopeful followers of the Lamb, and in a few, what may be termed a revival of religion. He did not close without having given animating exhortations to faith and prayer.

Rev. Mr. Freeman compared the condition and practices of the ancient churches of N. E. with the present; mentioned some respects in which they far exceeded us; and the difference in their circumstances and ours. The new and peculiar duties, which our new circumstances impose upon us, were pertinently enforced; and impatient sinners were earnestly exhorted to repent, from the fact that "the kingdom of God was come nigh unto them."

The morning exercises were closed with prayer, and the benediction, by Rev. Mr. Peckham.

Afternoon.—1. Select pieces of Music.  
2. Prayer, by Rev. F. Holt. 3. Singing.  
4. Sermon, by Rev. N. Emerson, from John 17: 17. "Sanctify them through thy truth; thy word is truth."

Doct. Divine truth is the medium of sanctification. 5. Collection, \$118.

A scene then succeeded, of deep, and awful, and joyful interest. A separation was attempted to be made between the professed followers of the Lamb, and those who are living without hope and without God in the world. More than sixty candidates for admission into the church then presented themselves before the Lord, and the largest assembly of men, probably, that ever was witnessed in Minot. Of these about forty received the ordinance of baptism. Previously to the admission of the candidates, they were addressed in a solemn and appropriate manner by the Rev. Mr. Pomeroy, and a prayer was offered by Rev. Mr. Stone. Rev. Mr. Jones, the pastor of the church, administered baptism, and read the church covenant to them for their assent, and pronounced them members of the visible church of Christ. Not a soul present, but seemed interested. To the children of God, collected together from the region round about, it was a joyful and animating transaction. They were ready to hail it as a day long to be remembered in Zion. And the silent tear trickling down the cheek of many who have not taken the vows of God upon them, showed plainly that even they were interested. Their eyes appeared to have affected their hearts. The ordinance of the Lord's Supper was then administered, at

which Rev. Messrs. Tappan, Sewall, and Chapin, officiated. A great number of communicants, estimated at between five and six hundred, sat down at the feast of love, and found it good to be there.

O the delights, the heavenly joys,  
The glories of the place,  
Where Jesus sheds the lightest beams  
Of his overflowing grace!"

It is believed to have been the happy privilege of many present to commune in heart with their God and Saviour—"to sit together in heavenly places with Christ Jesus their Lord."

This is the eighth meeting of the Cumberland Conference of Churches. The novelty of the thing must therefore have passed away; and yet no meeting has ever exceeded, if indeed it has equalled, this in interest; and rarely, if ever, has so large a multitude convened.

## NEW ENGLAND CONFERENCE.

The New England Conference of the Methodist Episcopal Church adjourned on Wednesday last, after a very harmonious session of eight days.—Bishop George presided. Much business was transacted, from which it appears that the affairs of the Conference are in a prosperous condition, and that the state of religion within its bounds is such as ought to cheer the hearts of the followers of Jesus, and encourage them to "go forward."—Twenty-three preachers were received on trial—13 were ordained Deacons—22 were ordained Elders, and one located. The number of travelling preachers is 144. The whole number of members in connexion with the church is 16,925.—The increase during the last year was \$70.—The next meeting of the Conference is to be held at Lisbon, N. H. June 6, 1827.—*Zion's Herald.*

## Theological Seminary at New-Brunswick, N. J.

At a meeting of the Board of Superintendents, in April last, the following young gentleman, composing the Senior Class in the Theological Seminary, sustained an examination highly satisfactory to the Board; and were furnished with the usual certificates, recommending them to their respective Churches for licensure, viz: David Abel, Ira C. Boice, Abraham Henry Dumont, John Garretson, Henry Heermance, Abraham I. Labagh, Isaac P. Labagh, Christian Z. Paulson, Cornelius Van Cleef, John H. Van Wageningen, Benjamin B. Westfall, & Charles Whitehead.—All of whom have since been re-examined by their Classes and licensed.—*Mag. Ref. Dutch Church.*

The receipts into the treasury of the Madison (Ind.) Aux. Bible Society during the year ending May 15, 1826, including a balance then in the treasury, amounted to \$74. Issues from the Depository, 23 Bibles and 86 Testaments.—"There are in the county," says the Report, "720 families in which there are 3237 readers; 27 families in which there are none able to read; 13 French and 3 German families. To supply these there are 780 Bibles and 527 Testaments—making 1307 copies of the New Testament, and something more than half that number of the old; and leaving nine hundred and thirty persons, able to read, destitute of the Scriptures, provided the Bibles and Testaments belonging to the inhabitants were equally distributed among them. It appears, however, that there are 79 families in which the inmates could read it, who have not a single copy in their possession."

There are in the Cherokee nation seven churches regularly organized, embracing 120 native Christian converts.

## REVIVALS.

We are happy to have it in our power to state, that revivals of religion are spreading in many of the towns north and east of us. We are informed that a very promising degree of attention to divine things is manifest in Arlington, (Vt.) and that notwithstanding the good work has been of several months duration, yet the Holy Spirit appears, of late, to be shedding down his influences anew, and giving promise of a more copious ingathering of souls than has hitherto been witnessed. We are rejoiced also to hear that the cloud of divine mercy which has for some time been watering the town of Pawlet, has not spent itself in that town, but is now passing eastward over Dorset, where its renovating influences are now felt, and where a powerful work of grace has very recently commenced. Respecting the revival in Pawlet, Vt. a respected correspondent writes:—"The Lord hath done great things for us, whereof we are glad." He hath been pouring out his Holy Spirit for a considerable time, and in copious effusions. An unusual attention among the people in the east part of the town commenced last fall, and continued to increase, gradually, until some time in March last, during which time probably more than two hundred persons have been brought from nature's darkness into the marvellous light of the gospel, and made savingly acquainted with the glorious Redeemer.

The progress of the work has been such as to stop the mouths of gainsayers, silence infidelity, and break down the strong holds of the powers of darkness. Among the peculiar traits of this reformation, are the hopeful conversion of a number of universalists, who have abjured their former principles, and are uniting with Christian churches. Deists and sceptics who despised revelation, are found reading the Scriptures with earnestness, believing that in them they have eternal life. Bold blasphemers, and profane swearers, with midnight revellers, are found clothed in their right mind, and sitting at the feet of Jesus. In fact the whole work exhibits incontrovertible evidence that the effects produced by grace of God, all ages and conditions have shared in this good news, and glorious work among the youth. Hebron and Granville have shared some few drops of the blessed shower. O may Christians be fervent in prayer, until the Lord rain upon us a rain of universal righteousness.—*Salem (N. Y.) Reg.*

The Harrisburgh (Pa.) Christian Monitor contains the following paragraph.

There has lately been a great revival at Lisbon, a village in Cumberland county, about 6 miles from this place. The place had been by no means remarkable for attention to religious concerns, but now a general interest is shown on the all-important subject of the soul's salvation.

Our borough, likewise, has for some time past been blessed with some showers of grace. A considerable number have professed to experience that happy change of mind which calms the warring passions and puts all at rest within. Harmony of feeling is increasing among the different denominations. With us it not only exists to a pleasing extent, but is still increasing.

A letter from a gentleman in West-Springfield, Mass. dated the 21st inst. says,—"We have great reason to adore the God of rich grace, for the precious shower of blessing, which He has caused to descend on us. Since the 24th of Dec. last, I have baptized fifty one, and expect to baptize a number more next Lord's day. The converts persevere remarkably well. Between 20 and 30 have also united with the Congregational Church in this place.

There are hopeful appearances of a good work in many places in this region, especially in Gill, in Franklin county.—*Chr. Mirror.*

## RECORDER &amp; TELEGRAPH.

BOSTON, JUNE 23, 1826.

## "THE DEATH OF CHRIST."

This work, which we announced two weeks since as forthcoming, is now before the public. It comprises the substance of several Sermons delivered in Park Street Church, Boston, near the beginning of the present year, by the Rev. S. Edwards Dwight: in 128 large 8vo pages. Text, Luke 23, 33.—*And when they were come to the place which is called Calvary, there they crucified him.* The plan of the work is as follows:

1. A statement of the most important Facts connected with the death of Christ; such as: It was not the result of accident. It was the subject of prophecy. It was absolutely necessary. It has excited a very deep interest in the heavenly world. A similar degree of importance is attached to it by the writers of the sacred volume. Various titles were given to Christ with reference to his death, which are given to no other person. Those who died and went to heaven before his coming, for some reason or other felt a deep personal interest in his death. Christ knew he was to suffer death. He did not die because he deserved death. His death, on his own part, was voluntary. It occurred very early after the commencement of his public ministry. The Sacramental Supper was instituted in commemoration of it. His sufferings were inconceivably intense and distressing. They were far more intense than those of mere crucifixion. Very remarkable events preceded, attended, and followed his death. The sufferings and death of the Cross, considered merely in themselves, & unconnected with their consequences, were a great evil. The death of Christ, in itself considered, was only calculated to prevent the progress of his religion. After his resurrection, he was seen but rarely by his disciples, and was actually seen by no one else.

2. A critical examination of the various forms of phraseology in the Scriptures by which his death is explained.

3. A comparison of the various Theories devised to account for his death, with these facts and forms of phraseology. The Theories thus examined, are 1. That the great end of Christ's death was, to prove his sincerity. 2. That it was to set an example of fortitude. 3. That it was to perfect his obedience. 4. That it was to furnish a sign, or token, that God is willing to pardon the penitent. 5. That it was to prove the doctrine of the general resurrection. 6. That it was to prove the divine origin of the Scriptures and the truth of his mission.

The doctrine of the Atonement is then stated, and compared with the facts above referred to, and with the scriptural explanations of Christ's death.

From this brief outline, it will be seen that all the previous investigation is finally brought to bear upon the doctrine of Atonement. To illustrate and establish this doctrine, appears to have been the chief design of the work. With the facts recorded in Scripture, & the forms of phraseology there used, he shows that neither of the six Theories examined is consistent; while on supposition that the grand design of Christ's death was to lay an adequate foundation for the forgiveness & salvation of a world, all these facts and forms of phraseology are not only consistent, but otherwise inexplicable. The plan appears to us ingenious, and excellent; nor can we say less of the manner of its execution. That part especially which relates to the different forms of phraseology, must have been the result of much labor and study; and though to common readers it may be less interesting than other parts of the work, the case will be otherwise with those who are willing to investigate. A large proportion of the work, however, is adapted to common minds; and will afford equal satisfaction to the theologian and the private Christian.

A single extract will close what we have further to offer:

He endured sufferings far more intense than those of mere crucifixion—sufferings inflicted on him by God—sufferings not of the body, but of the mind. ISAIAH announced that this would be the case. He says, "We esteemed him smitten of God, and afflicted." He calls his sufferings, "the travail of his soul;" as if, in comparison with his mental sufferings, those of his body did not deserve to be mentioned. He declares that "the Lord laid on him the iniquities of us all." He also predicted that he should "make his soul an offering for sin;" as though the mere sufferings of his body would have been wholly inefficient.

CHRIST himself taught his followers not to be afraid of a violent death:—"Fear not them which kill the body; and after that have nothing more that they can do;"—and doubtless he had sufficient firmness and consistency to do that himself, which he enjoined as a duty on others.

The scene in the garden is wholly inexplicable, if it was occasioned by the anticipation of mere bodily suffering. PAUL knew that himself was to be crucified, and that his time was drawing near. Yet he said in the full and solemn anticipation of that event,—"I am ready to be offered, and the time of my departure is at hand."—and PETER, when the hour of his crucifixion had arrived, requested that he might be crucified with his head downward, as unworthy to suffer in the same attitude with his Master. They felt so shrinking, no withdrawing from the dreadful conflict; and thousands of martyrs,—many of them in feeble health, many of them nearly exhausted by previous tortures, many of them youths, and many of them females, have approached the cross or the faggot, not only without agony or extreme agitation, but with alacrity, and even with triumph. Yet CHRIST, under the bare expectation of his sufferings on the following day, being "in great dejection, amazement and anguish of mind," thrice prostrated himself to the ground, offering that most earnest prayer—"O my Father, if it be possible, let this cup pass from me;" and then he prayed still more earnestly, and being in an agony, "his sweat was as it were great drops of blood falling to the ground." Why then this amazing difference?—If CHRIST was a Super-natural being; this conduct of his, on the supposition that he anticipated no sufferings but those of the body, indicates a want of fortitude, a weakness of nerve & of resolution, utterly inconsistent with his exalted character, and lowering him down below the level of PAUL, and PETER, and multitudes of others, even of youths and helpless females. If you doubt on this point, read any history of Martyrdom, and you will doubt no more. And if PETER or PAUL had discovered similar terror on the near approach of crucifixion, we should have regarded it as decisive evidence of the

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## POETRY.

For the Recorder &amp; Telegraph.

## THOUGHTS.

Occasioned by the planting of an acorn.

Go, tiny product of a matchless tree,  
Go to the bosom of the fostering earth,  
And germinate and spring, as fair to be,  
As the majestic oak that gave thee birth.  
I'll joy to see thee burst the yielding ground,  
And (like another e'er her infant boy)  
Think how thou'lt spread in future grandeur round  
Thy leafy boughs, the sunny hillock's joy.  
But oh! it checks my pride,  
To think that thou with storm-defying trunk,  
And undecaying limb and verdant bough,  
Shall beautiful abide,  
When, youth and vigor down, my form has sunk  
Where shades nor sun-shine cheer the senseless brow!  
Yet 'twill be so—and haply may be thrown  
Thy dark-brown shade across my narrow bed,  
And there, by winds autumnal kindly blown,  
Thy crimson'd leaves be sweetly gathered.  
And is this human life!  
Is this the lot of him whose heart throbs high  
With wishes, hopes, affections and desires?  
Ah! cease the strife—  
If flush'd with kindling hopes, we're bid to die;  
If, love in spring-tide bloom, the heart expires!  
Oh! were it true, as unbelievers say,  
That we were made to live these few short years,  
(That hurry on and pass like thoughts away—  
And dimm'd alas! with griefs, mistakes and fears.)  
And then, that this high soaring, reasoning mind,  
Grasping at all that's beautiful and great—  
These bright, fond hopes—these sweet affections kind—  
This soul, that pants for an immortal state,  
Shall all be swept to the oblivious lake  
Of everlasting death—and cease to be!  
While springs shall come and joyous mornings wake,  
And nature smile and shout in victory—  
I'd think it wise the lamp of hope to quench,  
Since 'twould but lead to disappointment's goal,  
Each dear affection from my heart to wrench,  
And chide the actings of my reasoning soul.  
I'd envy birds that chant in sylvan bowers,  
And find their heaven in verdure serene and cool,  
I'd envy all that lack the reasoning power,  
And cease to call the suicide a fool!  
But 'tis not so;  
Reason, and faith, and intellect, and truth,  
All answer, "no!"  
These powers shall flourish in eternal youth,  
And brighter grow,  
When beauteous earth, with trees and blossoms gay,  
And sun and skies and stars have pass'd away,  
No more to glow.

For the Recorder &amp; Telegraph.

## THE APPOINTED HOUR OF PRAYER.

My sister, 'tis our time of prayer,  
I hail this welcome hour—  
I go unto my God, and there  
My inmost soul I'll pour.  
I'll meet thy spirit—shall I meet  
Thee bowing at the mercy seat?  
My sister, go, he will receive—  
He'll pardon all thy guilt—  
Thy Saviour—yes—oh but believe—  
For thee his blood was spilt.  
I'll meet thee, come, I'll meet thee there,  
And join with thee in suppliant prayer.  
Say, will you give him all your heart?  
Oh, yes, I will—I will—I will—  
Earth's pleasure's false, you're felt its smart—  
Oh, will you, will you bow?  
Now is the time—no longer wait—  
Come, with me enter Zion's gate.

## MISCELLANY.

For the Recorder &amp; Telegraph.

## NIGHT MEETINGS.

MESSRS. EDITORS.—It has happened of late, that when I return at night from my daily business glad to give a little relaxation to my exhausted energies, my ear has been pained by the reiterated cry—"the meeting, the meeting, the meeting." Now I must tell you that I am no friend to these frequent and long continued night meetings, where silly women are led astray & men are frightened to death at the idea of their being such great sinners. For my own part, I cannot find that such meetings are commanded, or even recommended, in the Bible. The command is, "Six days shalt thou labour," and let those who think to turn the world upside down by their night meetings, look to that they keep one day in seven as they are commanded to keep it, and then they will not need all these extra meetings. But some have pretended that our Saviour and the apostles held evening meetings. Nicodemus "came to Jesus by night." But this shows that he was too proud to go to him by day. They say that Paul and Silas held an inquiry meeting in the house of the Jailer; but those were the days of miracles. They say also that Paul had a prayer meeting in an upper chamber, which lasted all night, but they do not tell how that meeting was frowned upon by the death of a young man whom Paul preached into a deep sleep. I profess, however, to be liberal in my sentiments; and I am willing that every man should enjoy his own way of thinking and attend as many meetings as he chooses, provided he will let me alone. But your warm-hearted Calvinists are forever inviting some of their friends or acquaintances to attend some evening lecture. They do not seem to be willing that other people should have their own way and walk in their own path. No! they must choose for them, and must use great exertion to bring them into the right way (as they call it), and will not let them rest until they have brought them within the wind of orthodoxy. I have sometimes, out of mere courtesy, attended an evening meeting, to hear what they call a revival preacher; and I must confess that I am not astonished that those who attend steadily, should be affected; for I myself, in order to efface the impressions of one sermon, have been obliged to attend the Theatre for a whole season. Now, I contend that there must be something wrong in that preaching which disqualifies a man for his daily business, and denies him even innocent amusements. Neither do I like a Christianity which is all bustle and show. It is the deepest stream which is the most silent in its course. The Lord was not in the fire nor the whirlwind. And furthermore, the night air breeds consumption & other fatal diseases. Yet strange to tell, all these people who have got this go-to-meeting mania, care not for life or health or pleasure. All the motives drawn from these subjects, fall powerless upon their hearts. And if you would strike a note which would harmonize with their feelings, it must be "the meeting, the meeting, the meeting." I would not have you infer from what I have said, that I would have every body stay at home & mope in the chimney corner. By no means. After the toils and perplexities of a day spent in active life, the body and mind need relaxation. Can this be found at the vestry? The Theatre and

the Assembly-room, and even the card-table, are very good things in their place—Surely a little innocent amusement cannot be so bad as some folks imagine. But I may be asked if meetings for "fun and frolic" do not keep as late as meetings for religious purposes; and if the night air, which even now was so full of disease and death, be not as destructive of the health of the votaries of pleasure, as of the worshippers of God? But Messrs. Editors, I have given you my views upon this subject, and if a man undertakes to answer every objection which can be started, he undertakes an endless labor.

For the Recorder &amp; Telegraph.

## HAYDN'S CREATION.

MESSRS. EDITORS.—I send you for publication an analysis of a "selection from Haydn's Creation," by Mr. Lowell Mason, the distinguished composer of the Boston Handel & Haydn Collection of Church Music. . . . This ingenious analysis is worthy the taste and talent of that gentleman, and to the Amateurs of Music, who can best judge of it, will be found a valuable criticism. . . . It would be very desirable to introduce this method of analysis in all instances, where a similar composition is presented to the public. Hundreds attend churches, who are pleased with sound alone, and are utterly unable, from their ignorance of the design of the music, to enter into its meaning & spirit, & perhaps among the plaudits which have been bestowed upon this piece of Haydn's, not one in ten thousand originated from a conception of its elegance and sublimity. Another manifest advantage resulting from these descriptive prefaces to musical compositions, is elevating the public taste, and making men feel that music is not only adapted to please the ear, but to captivate the heart; and requiring equally as much talent in composition, as such imagery, vigour and design, as Painting or Poetry.

The merit of that man cannot be too highly esteemed or rewarded, who, self-taught, has risen above the depraved taste of our country, and who has devoted so many efforts of his genius to the improvement of the noblest end to which music is devoted—the praise of God.

This analysis is worthy of extensive circulation—and none will close its perusal, without wishing that the gentleman had allowed himself a little more leisure, and completed the analysis of the whole Oratorio.

SELECTION FROM HAYDN'S CREATION.

The Oratorio of the Creation, which is generally acknowledged to be the greatest of Haydn's works, has been styled by his lively Biographer, "the epic poem of music." It was undertaken when Haydn was sixty-three years old, and it occupied him two whole years. Being once urged to bring it to a conclusion, he calmly replied—"I spend much time over it, because I intend it to last a long time." "When I was employed upon the Creation," said he on another occasion, "I felt myself so penetrated with religious feeling that, before I sat down to the Piano Forte, I prayed to God with earnestness, that he would enable me to praise him worthily." It was first performed in Vienna, in 1798, under the direction of Haydn himself. It was published in 1800, and performed in London in the spring of that year; and in the following winter Steibelt introduced it at Paris.

The Creation was published in Boston, Mass. in 1818, and has frequently been performed in that city since that period. It has also been performed once in Baltimore, & once in N. York.

Overture.—Representation of Chaos.

In this overture, after one tremendous note, the ear is struck with a dull and indefinite noise, with inarticulate sounds, and notes destitute of any perceptible melody.—Some fragments of agreeable passages are next perceived, but still imperfectly formed, and always deprived of cadence. Afterwards follow half formed images, some grave, others tender: every thing is mingled; the agreeable and the powerful succeed each other accidentally; the great borders on the little; the austere and the cheerful are confounded together. An assemblage the most singular of all the figures of music, of trills, flights, synopses, discords, &c. affords the intelligent musical hearer a very good idea of Chaos. At the close of this most extraordinary composition, the Angel Raphael announces in Base Recitative, the commencement of Creation, as follows:—

SCENE I.—Base—Raphael.

In the beginning God created the heaven and the earth; and the earth was without form, and void; and darkness was upon the face of the deep.

In this fine recitative the short symphony following the words "And the earth was without form, and void," is highly expressive of a feeling of uncertainty, which is greatly aided by the instant counter action of the Major Key of E flat, in the voice part by the introduction of G flat in the accompaniment.

Chorus of Angels.

And the Spirit of God moved upon the face of the waters; and God said let there be light; and there was light.

"Here," says Bouliet, "music appears in all her charms." "It must be confessed nothing can have a grander effect. Before this fiat of the Creator, the musician has gradually diminished the chords; he introduces the unison and the piano still growing softer as the suspended cadence approaches: at last this cadence bursts forth at the words, "and there was light!" in the resounding Key of C Major, accompanied with all the harmony possible, producing emotions similar to those which would be excited by suddenly flashing the light of a thousand torches into the darkest cavern.

Recitative.—Tenor—Uriel.

And God saw the light, that it was good; and God divided light from the darkness.

Now vanish before the holy beams,  
The gloomy, dismal shades of dark;  
The first of day appears;  
Disorder yields to order, fair the place.

Here a sudden change of time, and transition of key, is finely descriptive of the fright and terror of the falling Angels, announced thus by Uriel:—

Affrighted, fled hell's spirits black in throngs;  
Down they sink, in the deep of alys to endless night.

Chorus of Angels.

Despairing, cursing, rage, attends their rapid fall;  
A new created world springs up at God's command.

In this chorus the faithful angels describe in a fugued passage, the rage of Satan and his accomplices precipitated into an abyss of torments by the hand of him whom they hate. Here Milton has a rival. Haydn employs profusely all that is disagreeable in the enharmonic genus: horrible discords, strange modulations, and chords of the diminished seventh. The harshness of the words further increases the horrors of this chorus. We shudder—but in an instant all is tranquil and serene at the words,  
"A new created world springs up at God's command."

Here the music suddenly changes, and beautifully describes the new created earth, and the celestial freshness which adorned the world.

SCENE II.—Recitative.—Raphael.

And God made the firmament; and divided the waters, which were under the firmament, from the waters which were above the firmament, and it was so.

—Outragious storms now dreadful arose;  
As chaff, by the winds, the clouds are impell'd;  
By Heaven's fire the sky is inflamed!  
And awful rolled the thunders on high.

—Now from the floods in streams ascend,  
Revolving showers of rain;

—The dreary waste rain;—  
—The light and flaky snow.

In the accompaniments to this recitative, there are some very ingenious imitations which can be felt, but cannot easily be described; being that class of interstitial symphonies which are designed to express or imitate what it would be ridiculous for the voice to attempt. The succeeding Air and Chorus are beautifully im-

sive from their simplicity, to which the open Key of C is greatly conducive.

Air.—Trebble—Gabriel.

—The morn'g work behold, amaze'd,  
The glorious hierarchy of heav'n;  
—And to th' eth'ral vaults resound,  
The praise of God, and of the second day.

Chorus.

—And to th' eth'ral vaults resound,  
The praise of God, and of the second day.

SCENE III.—Recitative.—Gabriel.

And God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, after his kind, whose seed is in itself upon the earth; and it was so.

Air.—Gabriel.

With verdure clad the fields appear  
Delightful to the ravish'd sense;  
By flowers sweet and gay,  
Enhanced is the charming sight;  
Here vent their fumes the fragrant herbs;  
Here shoots the healing plant;  
By load of fruits th' expanded boughs are pressed;  
To shady vaults are bent the tufted groves;  
The mountain's brow is crown'd with closed wood.  
With verdure &c.

Haydn appears to have exerted all his powers upon this charming song, of which we are informed he was very fond, and which he re-cast no less than three times; finally leaving it as we now have it, replete with originality and elegance and every way worthy of its distinguished author, and of the reputation which it has acquired.

SCENE IV.—Recitative.—Uriel.

And God said, let there be lights in the firmament of Heaven to divide the day from the night; and to give light upon the earth; and let them be for signs and seasons, and for days, and for years;—he made the stars also.

Uriel having pronounced the above recitative, music descriptive of the creation of the heavenly luminaries is introduced by a Symphony commencing pianissimo in unison on the Key of D; gradually other sounds are made to mingle in the swelling tide of harmony ascending majestically by long and equal notes, until in the tenth measure, the climax is completed by the introduction of the full orchestra in one significant burst, out of the loud chords of which Uriel proclaims the birth of that glorious Sun, the "radiant ruler of the day," which cometh forth as a bridegroom out of his chambers and rejoiceth as a giant to run his course.

Uriel.

In splendor bright,  
Is rising now the sun, and darts his rays;  
An ardent, joyful, happy spouse; a giant  
Proud and glad to run his course.

To this splendid description of the grandest of all created objects, succeeds one of exquisite beauty, wherein the "refulgent lamp of light" is presented to the imagination, in an ascending passage of gliding notes, admirably expressive of the placid tranquility with which the queen of Heaven holds on her silent course. Nothing can be more complete than the contrast between the declamatory energy of the former portion of this recitative and the soothing serenity of the present.

Uriel.

With softer beams, and milder light,  
Steps on the silver moon, through silent night,  
The space immense of th' azure sky  
Its num'rous host of radiant orbs adorns;  
And the sons of God announced the fourth day,  
In song divine, proclaiming thus his pow'r.

Chorus.

The Heavens are telling the glory of God,  
The wonder of his works displays the firmament.

SCENE V.—FICTITIOUS NARRATIVES.

We need scarcely say that we deem the raising of a violent cry against religious instruction in the form of a narrative, as a mark of a narrow mind and a proof of great ignorance. If there be any persons who would involve all such works in a sweeping condemnation, it may be fair to remind them, with the Author of the present Tale, "that it pleased Him who spake as never man spake, often to deliver instruction in some simple or striking narrative." The abstract lawfulness of such writing would seem to be sufficiently deducible from our Lord's example, although parables and apologies cannot with much propriety be classed with novels and romances. But we should rather refer to the works of Bunyan and Defoe, or, in our own times, to such productions as "Display," "The Fairchild Family," and "Father Clement," in proof that fictitious narrative may be rendered as most efficient as well as unexceptionable vehicle of religious instruction.

From the Works of Jane Taylor.

A PERSON OF CONSEQUENCE.

Let young persons put some such questions as these to themselves. Do I think myself a person of consequence? if so, on what grounds?—who is the better for me? if I were away, who would miss my services? would my parents lose many dutiful affectionate attentions? would my brothers and sisters lose a kind, and accommodating, and self-denying companion? would my friends or poor neighbors be any the worse off by my removal? would one and another say, "ah! if she were but here, she would have done this or that for us?" But if conscience assures us that in no such ways as these we should be missed or regretted, then whatever our station, whatever our external advantages, whatever our opinion of ourselves may hitherto have been, we may be assured that we have not, at present, any just grounds of self-conceit; and if we are contented with this conclusion, let us go and learn of the humble active and devoted Christian, how to make ourselves persons of consequence.

BRITISH COLONIAL SLAVERY.

As a proof how little has been hitherto actually effected for the amelioration of colonial bondage, notwithstanding all our zeal and warm professions, our speeches and petitions, our parliamentary resolutions, and official remonstrances, and ministerial pledges, we subjoin the following brief statement of facts on the subject.

Only five of the colonies, out of thirteen, having legislatures of their own, have done any thing whatsoever towards carrying the resolutions of the 15th May, 1823, into effect; and of these five, none have done any thing with respect to religious instruction. Only one (Tobago) has abolished Sunday markets. Four only (Tobago, Grenada, St. Vincent's, and Dominica) have given a very limited protection, in certain cases, to the property of Slaves. Two only (Tobago and Grenada) have lowered the scale of arbitrary punishment by the master. Two only (Grenada and St. Vincent's) have made a mere show of abolishing the driving-whip. Three only (Tobago, Grenada, and St. Vincent's) have admitted the evidence of Slaves in a very limited degree. None have given to the Slave the power of effecting his manumission by purchase. One only (Bahamas) has legalized marriage, and two (Grenada and St. Vincent's) have permitted it in certain cases. One only (Bahamas) has prohibited the separation of families, either by private or judicial sale; and one only (Grenada) has prohibited the flogging of females. None have abolished the sale of Slaves detached from the estate. None have established saving-banks. After reading this statement, let any man look carefully at the vain and inefficient, and often contradictory and unjust, provisions by which it is pretended to ensure even the scanty measure of improvement which the most partial advocate of the colonies can venture to assert; and he must feel convinced, that no useful or consistent legis-

lation is to be expected by continuing to pursue the present course. Delay and disappointment can be its only results.

Christ. Observer.

OBITUARY.

For the Recorder & Telegraph.

Died at Byfield, (Mass.) May 21, Mrs. SARAH C. DEAN A. 30. In the death of this truly excellent woman, the mission at Brainerd has sustained the loss of an active and worthy member. After spending a considerable part of 11 years in the successful instruction of youth, in the autumn of 1821 she gave herself to the work of a missionary among the Cherokee Indians, and of her it may be truly said, she went herself out in the cause.

In the autumn of 1824, in consequence of the excessive labor and exposure to which the missionary, which had always been remarkably fine, began to fail, and she showed evident symptoms of approaching consumption. After nine months unsuccessful exertion to remove her complaint, she left Brainerd, agreeably to the advice of the mission family, for the more northern parts of the United States, on the 5th of July, 1825, as the only alternative for saving her valuable life. A little son of four months old, whom she left to be nursed by a Cherokee woman, was called four months after she left him, to the God that gave him.

The manner in which she viewed the missionary cause and those labors which caused her sickness, may be seen in an extract from a letter to her husband in February last: "I have just read one of Mr. ———'s letters received while at Brainerd, in which he advises me not to wear myself out in 5 years, and then be a burden to the mission; but we see how it has passed. I should have been glad to be so situated, as not to be under the necessity of wearing out in three years; but as it is, I have nothing to regret. I did no more than appeared duty; and no more than I should do again, were I placed in the same situation. But O how glorious does the cause of missions appear to me now! The ultimate promises of the triumph of the Redeemer's Kingdom over the whole earth, fills me with a living joy. But there is no merit in all I feel, say, or do. In view of my own character, I must always say, 'God be merciful to me a sinner.' In the character of God who would not rejoice."

Her painful sickness was borne with remarkable patience and submission. She enjoyed her reason perfectly to the last, and at death committed her soul to her Saviour in the words of a primitive martyr, "Lord Jesus, receive my spirit;" thus leaving a husband, one child, and a large circle of friends, to mourn her untimely death.

LITERARY & SCIENTIFIC.

New Book of Psalms.—Henry F. Burder,

A. M. of London, has within the present year published a volume of "Psalms and Hymns, principally for public worship;" of which 313 are by Dr. Watts, 38 by Charles Wesley, 39 from Wesley's Collection, 37 by Doddridge, 15 by John Newton, 10 by Mr. Kelly, 9 by Cowper, 9 by Toplady, and 130 from miscellaneous sources. Total, 600. The Eclectic Review speaks of the work in very favourable terms.

CAPT. FRANKLIN'S EXPEDITION.

The Detroit Gazette gives the following intelligence of the progress of this enterprising traveller, in an extract of a letter to the editor of that paper, from a gentleman at the Saut de Ste. Marie, dated April 19.

"The ground is still covered with more than two feet of snow, and the river fast held in the embraces of winter. During the winter the weather has been incredibly severe, though the extreme of cold as indicated by spirals of wine, was but 31 deg. below zero. From a correct register of the depth of snow, taken as it fell, we find an aggregate of seventeen and a half feet, and it is now snowing quite fast."

One Capt. Franklin's party, who is the bearer of despatches for the Admiralty Office, passed this post on the second of April, from whom we learn, through the agents of the Hudson's Bay Company, that Capt. F. reached the shores of the Arctic Sea, on the 14th of August, without encountering any of the Esquimaux in descending McKenzie's river, they having retired to their glacial habitations still nearer the magnetic pole. After remaining two days on the coast the party returned to Bear Lake, where arrangements had been made for their winter residence by the Hudson's Bay Company, at which place the bearer of despatches left them on the 6th September. Doctor Richardson had in the mean time been in search of the copper mountain, alluded to in the printed journal.

It is to be hoped that the severity of the weather will not prevent an early movement of the party this spring. We have reason to believe that the rigor of their winter has been increased in a ratio corresponding to their latitude, from the number of Rein Deer that have been seen in this quarter, which would have taken place only in consequence of the unusual difficulties in subsisting themselves in a region still more inhospitable than this."

From English Publications lately received at this Office.

Mr. Frere has nearly ready for publication, a corrected edition of "A Combined View of the Prophecies," in which he has availed himself of the advantages for perfecting this subject, which have been afforded by the late expiration of another grand prophetic period; the 1290 years of Daniel.

The Rev. C. F. Noland is printing at his private press, Harmonical Grammars of the Principal Ancient and Modern Languages; viz. the Greek, Hebrew, Chaldee, Syriac and Samaritan, the Italian, Spanish, Portuguese, German and Modern Greek. Also, The Expectations formed by the Persians that a Great Deliverer would appear about the time of Our Lord's Advent demonstrated.

The Expectations formed by the Romans, on the same subject, will follow in continuation; and it is the Author's intention to extend his inquiry to the Greeks, Egyptians, and other great nations.

Lately at half past 9 o'clock in the evening, the inhabitants of Cromer, Norfolk County, (England,) were surprised at seeing several lights on the top of the church steeple, and many others on the chimneys of some of the houses situated on the cliff. On attentively viewing them, it was discovered that they were the kind of lights sometimes seen at sea, on ships' masts and yards, called "Corpus Sanctus." They were seen during a strong gale at N. W. accompanied with a considerable fall of snow, and one of them was remarked passing through the air towards the steeple. It has been observed by some experienced seamen, that they are never seen but during a storm, and if high up on the masts or yards, foretell fair weather; but if on the deck or in the scuppers, portend a furious gale. The cause of these luminous appearances does not seem to have been clearly ascertained.

John Gunby, of New Kent Road, has obtained a patent for a process by which a certain material is prepared, and rendered a suitable substitute for leather. It consists of 1 part common glue, size, in a state of jelly, 4 parts fat boiled linseed oil, half a part lamp black, 1 part ground white lead, 1 part ground pipe clay, and 2 parts ground litharge. After summing half an hour, the composition will be ready to apply to the cloth which it is intended to render impervious to water, &c.

A fresco painting has been discovered at Pompeii, representing an eruption of Vesuvius, and several processions at the foot of the mountain. If this picture be correctly drawn, the site of Naples was formerly much more elevated than at present, and the Somma did not exist, or rather formed a part of Vesuvius.

## NEW SERMONS.

THE DEATH OF CHRIST.—being the Substance of several Sermons, delivered in Park Street Church, Boston, in the month of January, 1826. By S. EDWARDS, D.D.

A Sermon, delivered at Springfield, May 10th, 1826, at the Ordination of the Rev. Rufus Anderson, as Pastor of the Church of the Messiah, in that city. By S. EDWARDS, D.D.

Rev. Mr. CORNELIUS'S Sermon on the Doctrine of the Trinity. Second edition. 20 cts.

MAN RESPONSIBLE FOR HIS BELIEF.—Two Sermons, occasioned by a passage in the inaugural Discourse of HENRY BROTHMAN, Esq. M. P. on his Installation as Lord Rector of the University of Glasgow, April 6, 1826. By RALPH WARDLAW, D.D. 37 1-2 cts.

Rev. Mr. EDWARDS'S Sermon on the Manner of forming and conducting Bible Classes. 12 1-2 cts.

Rev. Mr. EDWARDS'S Sermon on the Way to be Saved. 12 1-2 cts.

Rev. Dr. WOODS'S Sermon on the Nature and Influence of Faith. 17 cts.

Rev. Mr. STUART'S Sermon at the Dedication of the Church in Hanover Street, Boston. 17 cts.

The Gospel its own Witness to the Conscience: A Sermon, delivered in Portland, Nov. 9, 1825, at the Installation of Rev. Charles Jenkins, Pastor of the Third Congregational Church in that place. By S. EDWARDS, D.D. 20 cts. For sale by CROCKER & BREVSTER, June 16. No. 50, Cornhill, Boston.

FEMALE EDUCATION ESTABLISHMENT.

Under the care of Miss SHELLEY and Mrs. ISHAM, New-Haven, Conn.

THE plan of this Institution embraces the three great departments of intellectual, moral, and physical education. In the execution of the intellectual department, the leading object will be to keep the powers of the mind in action, on the various subjects presented to its view, as the best method of developing and extending the pupil's mental resources.

In forming the moral character, every effort will be made to establish it on the firm foundation of personal and particular responsibility to our great Creator and Judge, who requires of rational creatures, individually, supreme love and obedience to himself and universal benevolence towards all men.

The health of the pupils will have particular attention, as physical impurity opposes an insuperable barrier to any great mental or moral efforts.

The members of this Institution are, of course, expected to devote their time, and cheerfully to labor, for the acquisition of knowledge, for the attainment of pure principles, and for the formation of correct habits, under the direction of the Principals of the establishment.

The elementary and ALL the higher branches of an accomplished English education, will be taught in the Institution, together with the use of the needle in its various departments, Drawing and Painting on velvet and paper, French, and Music. Periodical works, both literary and religious, will be received for the benefit of the pupils, who will also have access to a select library.

Terms.—Board and tuition \$40 per quarter, payable in advance.—Washes 12 1-2 cents per dozen.—Books and stationery at the pupil's own expense; also fuel and candles for private rooms in winter.

Extra charges.—Instruction in French \$8 per quarter, in Music on the Piano \$10; in Vocal Music for divine service \$2; Use of Piano \$4; Drawing and Painting on velvet \$2 per set; Theoretical Painting on velvet \$4; Semigraph \$2 per set. The terms of the course will be open for the admission of new pupils on the second Wednesday of November. Eleven and a half cents to the quarter.

Beds, bedding, &c. are furnished for those who choose double beds.—Parents and Guardians who wish single beds, can be accommodated by furnishing their articles themselves.

Reference may be made to the Hon. Marcus Morton and Theophilus Packard, Esq. of Taunton, and the Rev. B. B. Winsor, of Boston. June 16.

PRONOUNCING TESTAMENT.

JUST published, by LINCOLN & EDWARDS, a new edition of the Pronouncing Testament, printed on a large and good paper. The attention of School Commis-

oners and Teachers is invited to this beautiful edition of the Testament, which has already produced a very extensive and beneficial effect in leading to a correct pronunciation, and is now introduced into schools very generally in New England.

ALGER'S MURRAY.—L. & E. have just published a new edition of Murray's Abridged Grammar, with various additions and improvements from Murray's large work, by J. ALGER, Jr. From the Boston stereotype plates. [This edition of Murray's Abridgement is so full, as to render the large work unnecessary in most cases. For 2 dollars per dozen.]

Also, a new edition of Murray's Exercises, improved by J. ALGER, Jr. From stereotype plates. June 16.

FEMALE CLASSICAL SEMINARY AT BROOKFIELD.

THE unexpected patronage which this Seminary has received at the present time, has induced the Trustees to consider it expedient to enlarge the plan of their operations for the remainder of the season. They have accordingly engaged an able and experienced Lecturer, with an extensive apparatus and a valuable collection of minerals, to deliver full and complete courses of Lectures in CHEMISTRY, BOTANY, MINERALOGY and GEOLOGY. In Natural Philosophy and Astronomy, every recitation is to be a lecture, and to be illustrated by apparatus and experiments.

The Trustees believe that they are now able to give thorough and as extensive a course of instruction in the Natural, Intellectual, and Moral Sciences, as is given in most of our Colleges. Several new boarding-houses, which will be open for the reception of pupils, are now in preparation. The next term, and particular attention will be paid to manners and morals. All the branches of a literary and polite education are